

THE POLYNESIAN.

"PRO BONO PUBLICO."

SATURDAY, JULY 11, 1840.

We are informed that on the evening of the 30th ult., about four hundred and seventy dollars were raised by the sale at auction of a box of donations just received from England, for the benefit of the Oahu Charity School. This, together with the proceeds of a box from the same source, and another from the United States, which were recently sold in the same manner, has raised for the above mentioned benevolent institution, the very handsome sum of between eleven and twelve hundred dollars. A very opportune aid this, as we suppose the institution was laboring under some embarrassment owing to an unliquidated debt which it was necessary to incur for buildings, &c.

The 4th of July was celebrated by a large number of the American residents here, who gave a dinner at the house of Haalilio, in the valley of Manoa. The King and his suite, with many other invited guests were present. The party left town together, forming a strong cavalcade, and as they rode along the plain, presented a gay and cheerful appearance. The dinner was cooked in native style, and the manner of partaking nearly so. The dishes were placed upon mats on the floor, and the party arranged themselves around this primitive table in such attitudes as best suited their ease or convenience.

Many toasts were drank, and the festivities were enlivened by a variety of fine songs.

Nothing occurred to interrupt the harmony of the scene, and although not confined exclusively to Americans, every one appeared to be united in the celebration of the day.

Salutes were fired at morning, noon and sunset, from the fort and from some of the vessels in the harbor.

It is reported, but not fully credited in town, that the Chinese High Commissioner Linn, has lost his head. The Emperor ordered him down to Canton to destroy all the opium, not to cut off the ears and noses of Englishmen(?) or Chinese(?) So he (the Emperor) very politely sent a second time ordering him to send up his own head, which he did after the Chinese fashion.

It is rumored, on the authority of a white man, who has visited there since the eruption, that Kilauea is nearly extinct.

By the return of the ship Catherine, of Nantucket, we learn of the very sudden death of Capt. Brown. He died on the 9th of June. On the morning of that day he appeared as well as usual, went out in his boat, and was pulled along side of a fast whale, which he lanced. Immediately after he had lanced the whale, he fell backward in his boat. The mate, whose boat was near immediately repaired to the Captain's aid, whom he found in the agonies of death. He asked for water—groaned once or twice, and expired. The mate took charge of the ship, and after cruising a few days, was obliged to

put back to this port to discharge several of his crew, who had become insubordinate.

HE MELE NO KA UHANE.

Na Maewa i haku. He haumana na ke Kulani.

Aloha ka uhane, ka hoapili o ke kino; I pili ka ua me ka la.

A o ke anuenue me ke koekoe.

Aloha kuu hua ohumu o kahi mehamaha, Hoa hoolaukanaka, o kahi kanaka ole.

A o hoi na, kuu hoapili o ka ua lanipo lua, Hoa ae ale o na kai ewalu,

A me na makani eha;

Kuu hua o ka maona kawalawala,

A me ka makapuniuni ai ole;

He pokakaa ka la e noho anei,

A hala na makahiki eha,

Malaila no ka hahalia aloha ana mai.

Aloha—

Aloha ae, o haalele nei ia makou,

A hoi aku i ke Akua,

E like me na mea imi i ke kumu.

Ua imi ke ahi i kona kumu, o ka la;

A o ka wai hoi i kona kumu, o ke kai;

Pela no hoi ka uhane i kona kumu, o ke

Akua.

A i ka la i kani mai ai ka pu leo lea,

Ka pu hoala hiamce;

Alaila, ala mai ka honua,

Puunauwe i kana mea i ale ai;—

Ala mai ka moana,

A luai i kona mea i moni ai;

Ala ka ia nui hua hala ole o ka moana,

Hoike i kona mea i nanahu ai.

Alaila, elua wahi e noho ai ko ke ao nei, Iluna lilo, iluna lilo,

I ke ao eleele la oluna lilo aku;

A ilalo, a ilalo,

Ilalo lilo io Milu la olalo lilo aku.—

Alaila, pau na wahi e noho ai ko ke ao nei.

E a'u makamaka a me a'u hoahanau,

E ka pili kaikaia a me ka pili kaikuana,

E ike ia kakou hookanaka.

O kipa hewa ke aloha i ka ilio;

He ilio, no ka hewa, e hae ana,

E aki ana a nanahu ana i ka peno a me

ka maikai.

No ia mea la, aohe alapii o ka uhane,

E hiki aku ai i ka lani;

No ka mea, ua hahai ka ulili, ka laau kea-

kea,

Mawaena konu o na laau nui he umi;

Ua pokopoko lilili loa i ko ke ao nei.

Nolaila, auhea ke ala? mahea la i hiki?

Aohe kumu e uku aku ai i ka uhane;

Aohe e pakele ana ka uhane lawehala;

Ke uku aku i na dala he kanawalu milion;

Aohe hoi ka puua i halala ka niho,

Aohe hoi i na waa iho ole kaulua,

Aohe hoi i ka lako o ke kanaka waiwai;

Aohe loa e pakele ana ka uhane lawehala,

Ke uku aku i kekahi o keia mau mea.

TRANSLATION. NOTES, &c.

AN ODE TO THE SOUL.

BY MAEWA, (1) LATE A SCHOLAR OF THE HIGH SCHOOL, LAHAINALUNA, MAUI.

Farewell, thou soul, the body's near companion,¹Companion in the rain and in the sun, In the piercing cold and in the chilly damp.²

Farewell, my soul; we have communed together in the still retreat,

Been companions in the crowd and in the silent places.

And thou art going, my bosom friend in the dark storm,

Who rodest with me o'er the waves of the eight seas,⁴

And when contending with the four winds; My companion in rare full meals,

And in long fasting faintness.⁵ While living here, the sun has onward rolled,And four full years have past; 'Tis but a vapor⁶ of a lov'd remembrance.

Farewell—

Farewell, thou art leaving us,

And thou art going back to God;

As things dependant seek their source.

The fire seeks its source, the sun;

The waters seek their source, the ocean;

So seeks the soul its source, its God.⁷

And when the clear toned trump shall sound,

The trump that raises all that sleep,

Then shall rise earth's children,

She shall meet out her buried ones;—

Then ocean's sons shall also rise,

And she shall heave to light what she hath swallowed up;—

And the great angry sinless monsters of the deep, Shall show the men they have devoured.

Then, two dwelling places will appear for men,

Above, on high,

In the azure vault, beyond the highest height;

Or down, below,

Far down in Milu's⁸ place, below the lowest depth,—

Then shall cease man's dwelling place on earth.

Thou, my friend, my kindred born,

Thou loved'st me as a younger and an elder brother;

Let us see we act the man.

For love in vain dwells in a brute.

A brute is savage in his doing evil,

Biting and tearing both the good and kind.⁹

There is no ladder by which the soul,

Can mount up into heaven;

For the ladder steps are broken,—

The ten steps¹⁰ between the timbers large,

Too short, too little for the worldly mind.

Then where's the path? by what arrive?

No price can be a ransom for the soul,

The soul that sins shall not escape.

No ransom can be found in counted millions,

Nor in fat swine with spreading teeth,¹¹

Nor in canoes from perfect timber-formed,

Nor in the abundance of the rich man's wealth;—

No; never shall the soul that sins escape,

Though it should pay a ransom, any one of these.

1 The above Ode, or address to the soul, was written by Maewa some time before his class left the school. It was written and read as a regular school exercise in composition. The writer was a scholar from Kaawaloa, on Hawaii, no way remarkable for scholarship. The poetry is not brought forward as a specimen of first rate Hawaiian poetry, though it is, perhaps, not entirely destitute of merit as a poetic effusion.

2 It will be seen in another place that the Hawaiians supposed they had two souls, one of which was always with the body; the other had the power of leaving it either for the sake of helping a friend, or for doing mischief to an enemy, more generally the latter; and there were persons who were skilled in catching these mischievous souls and killing them.

The writer of the Ode has so much scripture knowledge that he speaks of only one soul, and intimates that it has some relation to himself. But it is difficult, even now to convince Hawaiians that their souls are themselves. They suppose their souls bear about the same relation to themselves as their shadows do; hence they call them *hoapili o ke kino*, a close adhering companion of the body.

3 The phrases *rain and sun, cold and damp, &c.*, are frequent expressions, and stand for all seasons or times, i. e. constant, perpetual.

4 The expression *eight seas*, admits of two meanings. It is said that when a Hawaiian at Lahaina speaks of the *eight seas*, he refers to the following channels.

| | |
|---------------------------------|---|
| Between Lahaina and Molokai, | 1 |
| Between Molokai and Lanai, | 2 |
| Between Lanai and Kahoolawe, | 3 |
| Between Lanai and Kahoolawe, | 4 |
| Between Kahoolawe and Honolulu, | 5 |
| Between Oahu and Kahoolawe, | 6 |
| Between Lahaina and Lanai, | 7 |
| Between Kahoolawe and Molokai, | 8 |

But in other circumstances, when he refers to the *eight seas* of the whole group of islands, they are as follows.

| | |
|------------------------------|---|
| Between Hawaii and Maui, | 1 |
| Between Maui and Kahoolawe, | 2 |
| Between Kahoolawe and Lanai, | 3 |
| Between Lanai and Molokai, | 4 |
| Between Molokai and Oahu, | 5 |
| Between Oahu and Kauai, | 6 |
| Between Kauai and Niihau, | 7 |
| Between Niihau and Kaula, | 8 |

5 During the first years of the school, the scholars suffered much for want of food. They rarely ever had a supply, and when at work on the school house,

(which they did voluntarily,) they were known to fall down through faintness, for want of food; and yet they never gave up the work.

6 The word *hahalia*, here translated *vapor*, is one for which we have no corresponding term in English. It primarily signifies the glimmering appearance observed when looking over a dry plain in a hot day, or over the shingled roof of a house. A secondary sense is an *indistinct recollection of past events*. So the four years of his living at the school seemed to the writer.

7 This is a beautiful idea, and one would imagine the writer had taken it from the Christian poet, were it not that he cannot read a word of English.

"Rivers to the ocean run,
Nor stay in all their course;
Fire ascending, seeks the sun;
Both speed them to their source:
So a soul that's born of God,
Pants to view his glorious face;
Upward tend to his abode,
To rest in his embrace."

8 In Hawaiian mythology, *Milu* is the god of the lower regions; the Pluto of the Hawaiian Islands. The word *Milu* is also used for the name of the place itself, i. e. the place of departed spirits.

9 Several lines here are obscure; the idea seems to be, let us look to ourselves that we act according to the dignity of men, and not follow the impulses of the brutes; let us love each other, and do kind offices to each other. The word *ilio* is generally applied to a dog, but is used also for any ravenous animal.

10 The ten steps. The ten commandments are figuratively termed by the Hawaiians *o na laau ulili ke umi*, the ten ladder steps. These steps are here affirmed to be *pokopoko lilili loa*, broken up very small, by the wickedness of men, so there is no possibility of climbing to heaven that way.

11 In the old system of religion, a large hog with long tusks crooking out of his mouth, particularly if he was black, was not only one of the most expensive, but was thought to be one of the most acceptable offerings that could be made.

The large canoes made in ancient times, dug out with stone axes from whole trees, were also exceedingly expensive. These illustrations are pure Hawaiian, and show that in the opinion of the writer the most costly expensive articles would utterly fail to redeem a lost soul.

BEYOND THE ROCKY MOUNTAINS

An Indian chief, to whom importunities had been addressed with a view to induce him to remove to a position farther west than that occupied by his tribe, resisted the application, upon the ground that the cupidity of the white-man would soon reach even that spot, however distant; and that it would be as well for his tribe to wait their inevitable extermination upon the soil within whose bosom their forefathers had been deposited. The argument was pressed; and with a view to render it more improbable that the new home to which he was invited would ever be invaded by the rude aggressions of the white-man, he was urged to consent to a removal to the delightful hunting-grounds beyond the Rocky Mountains. "It is in vain," said this son of the forest, with a mournful and touching eloquence; "neither mountain nor flood can stay the march of the people who have usurped the dominions of the red-man. Even now the cabins of the white settler mingle with the wigwams at the foot of those distant mountains, and the red-man is fast retreating before the face of the intruders. Soon he will be driven to scale them, and take up his abode on the other side; and yet the white-man will follow, and persecute and destroy him, until the dying shriek of the last of the Indian race shall mingle itself with the roar of the Pacific Ocean!"

The prophecy of the savage chief is rapidly approaching its fulfilment. The Rocky Mountains are no longer a barrier to the white-man. He has taken up his abode beyond them; and even now, from the distant regions on the other side of the stupendous chain, comes a voice, asking that the laws which govern the rest of this nation of white-men may be extended over the dwellers upon the very shores of the Pacific. A petition of this nature from the inhabitants of the Oregon Territory was presented in the Senate last session; and the day is evidently not far distant when that Territory, of whose very existence a large number of the people of the United States are probably ignorant, will claim her place among the confederated States of the Union. In less than twenty years, in all probability, the whole of the territory within the Northern and Southern boundaries of the United States, from the Atlantic to the Pacific,